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A SERMON

Preach'd at the

Assizes

AT

HERTFORD.

July 10th. 1684.

By MILES BARNE, D. D. Chaplain in Ordinary to His MAJESTY, and Fellow of St *Peters* College in *Cambridge.*

Tu nè cede Malis.

CAMBRIDGE,

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To the Right Worſhipfull

Sr THOMAS FIELD,

High SHERIFF, and one of His MAJESTIES Deputy-Lieutenants, and Juſtices of the Peace for the County of *Hertford.*

AND

To all the reſt of His MAJESTIES LOYAL Deputy-Lieutenants, and Juſtices of the Peace for the ſaid County.

GENTLEMEN,

THIS Sermon which was firſt Preach'd at the Deſire of Mr High Sheriff, being now made Publick in compliance with His and Your unanimous Requeſt, Sues to You for Your acceptance, and

challengeth Your Protection: Not that the Author is conscious to Himself of speaking falsehood, but because He hath written too Bold Truths for some tender Ears. The Men of Moderation will accuse Him of Intemperate Zeal; The downright Fanatick of Popery. In Their abusive sense of the words, He owns both parts of the Accusation. By Intemperate Zeal, understanding a Constant, Hearty, and unreserv'd Affection for the KING *and Government; and by Popery, a stedfast unfeigned adhesion to the Church of* England *in all Her Heights, and under the greatest Discouragements, which He thanks God He always hath, and ever will be Guilty of. He hath already tasted of Their civility in several Scurrilous threatning Anonymous Notes, for His Thanksgiving Sermon on the* 9th *of* September, *which nevertheless in spight of Envy and Obloquy shall stand a lasting Record of a most Hellish Fanatick*

tick Conspiracy: And when Authority shall think fit, the 9th *of* September *may become a day of Anniversary Thanksgiving, as well as the* 5th *of* November; *since the Deliverance of our Present Sovereign from the* Rye *Assassination, must be acknowledged as Great and Miraculous as that of His* Royal *Grandfather was from the Gunpowder Treason. What entertainment this is like to meet with from them, he knows not, neither doth he much care, being well assur'd could he either have digested the gainfull Art of Trimming, or Debauch'd himself into a Fanatick, He might then have Commenc'd either a Moderate man or a Gifted brother; And consequently thriv'n, as well as some of them have done; but He chose rather to enjoy His Intemperate Zeal (knowing it hath been serviceable to the Publick) in an humble contented State; than Rise to great Preferments with a Guilty Conscience,*

science, or Shipwrack'd Reputation; yet He wishes this may prove as successfull as the other did; That having undeceived very many, who were misled in the simplicity of their Hearts; and He hath received their Gratefull acknowledgements, the best Reward He could expect. But Gentlemen, I must not turn a Dedication into a Preface, and represent my own case, when I should be reciting Your Merits, which are so great and well known, that His MAJESTY *takes Notice of You in a particular manner; and therefore 'twould be a diminution of Your worth, for me to panegyrize on Your constant unwearied endeavours for the Service of your* KING *and Country. Happy* KING! *in such Subjects, whom Loyalty has united into an Entire Friendship; and Conformity to the Church, made unanimous: which I could not but take notice of then, and now Publish to the World for an Example to others.*

others. Whatever be the Fate of this Sermon, I can willingly undergo it, ſince 'twas the occaſion of bringing Me into the knowledge of ſo many Loyal Gentlemen, for whom I ſhall always preſerve an unfeigned Eſteem and Veneration, and account it an Honour to ſubſcribe My ſelf,

GENTLEMEN,

Your moſt Obedient ſervant,

MILES BARNE.

2 Cor. 7. 2.

Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.

AMongſt ſeveral other excellencies, which did at firſt recommend Chriſtianity to the unconverted world, theſe Three at leaſt may challenge our approbation; the purity and ſimplicity of its Doctrines; the integrity and ſincerity of thoſe who firſt deliver'd them; and their exact complyance with all the conveniences and neceſſities of humane affairs. As for their purity, they flowed from the fountain of all truth, and therefore without any the leaſt mixture of fraud or falſehood; they were neither ſeaſon'd with ſecular intereſt; leaven'd with the vanity of Philoſophical pride; nor in the leaſt to be ſuſpected of any mean deſign of gaining popular applauſe, or praiſe amongſt men: As for the integrity of the

firſt Deliverers, I need ſay no more than that they were perſons ſo mean and deſpicable in the eſteem of the world, ſo altogether incapacitated both by birth and education, that though they had had a mind, yet they could not either have alter'd the Doctrines which they had receiv'd, or invented new; for the world was ſcarce ever yet ſo credulous as to be impos'd upon [eſpecially in affairs of the greateſt importance] by any but thoſe whoſe acquired abilities, reputation and ſucceſs gave them great advantages over the reſt of mankind. In the propagation of the Goſpel, they were as far from corrupting the pure word of Truth, as they were from defrauding thoſe whom they had made proſelytes to it: that which they chiefly aim'd at was the imprinting upon mens minds a lively hope of a reſurrection to bliſs and immortality, and the convincing them, there was no way of coming to the fruition of their Hopes, but by conforming their lives to the purity of the Goſpel. In order to this end they did indeed in ſome ſenſe become all things to all men, but 'twas ſtill out of a generous deſign to gain the more. In reference to the Jews they cryed up *Abraham* for the Father of the Faithfull, that ſo they might make his infidel children believe in the onely begotten Son of God; they extolled

tolled *Moſes* and the Prophets, that they might the better recommend Chriſt and his Apoſtles; they approved whatſoever was excellent in their Law, that they might with more eaſe win them into a complyance with the Goſpel. In reference to the Gentiles they laid upon them no other burthen than was neceſſary, and were ſo far from ſiding with thoſe troubleſome Phariſees who would needs have had them circumcis'd, and brought under that heavy Yoke, which neither they nor their Fathers were able to bear; that, after the moſt mature deliberation, they onely commanded them to abſtain from groſs pollutions; ſo far from any rigorous impoſitions, that they ſtudied to bring them over by the moſt ſutable and endearing methods. Witneſs that ſermon which St *Paul* preach'd to them at *Athens*, where finding an Altar dedicated to the unknown God; from this their ſottiſh ſuperſtition he preſently takes occaſion to inſtruct them in the knowledge and worſhip of the True: From the confeſſion of one of their own Poets that they were all his Offspring, He demonſtrates how unreaſonable it was for them to imagine that the Great Creatour of the Univerſe could be confin'd within the narrow compaſs of a ſhrine; and now left a ſad reflection upon their former Ido-

latries ſhould create a deſpair of pardon, in the cloſe he tells them that at the times of their former ignorance God would wink, provided they would nów repent and turn unto the Lord their Creatour. By this their warrantable Court, and prudent condeſcent, they captivated the ſtubborn Jews, and humbled the prouder Greeks. They brought Chriſtianity into the Synagogues, and turn'd Idolatry out of the Temples. But notwithſtanding this their prudent Execution of that great Commiſſion their Lord and Maſter had entruſted them with, there ſoon aroſe falſe Teachers and falſe Prophets, who debauch'd men of unſtable minds, either by intermixing Judaiſme with Chriſtianity, or elſe what was far worſe, perſwading them that an impure converſation was not deſtructive of their hopes of a bleſſed Reſurrection. And ſo they would have made them ſwallow the moſt palpable contradictions: as that juſtice and unrighteouſneſs were conſiſtent, a communion might be held of Light with Darkneſs, a concord effected between Chriſt and Belial, an agreement between the Temple of God and Idols, that they might be Partakers of that Celeſtial Banquet the Lords Supper, and yet not ſin in Epicurizing upon the Reliques of thoſe impure Beaſts which had been

been offer'd unto Devils. And conſequently by a moſt malign influence they poyſon'd the Sovereignty of Chriſtianity, and under pretence of advancing Chriſt's Kingdom, promoted that of the Prince of Darkneſs. In ſhort they either wronged men in their Eſtates, whilſt they pretended the welfare of their ſouls; or elſe under colour of furthering their intereſt in this world, they infected their minds with ſuch pernicious Principles, as did certainly cut off all their Right to an Inheritance in the world to come, and ſo under ſhew of inſtructing they made a prey of their Auditours, and by a moſt unparallell'd piece of cruelty endeavour'd at once to deſtroy both their ſouls and bodies. In oppoſition to theſe falſe Teachers, St *Paul* Courts his *Corinthians* to receive the true ones, and one would think his Addreſs ſhould eaſily prove ſucceſsfull, eſpecially conſidering how mightily it tends to the advantage of thoſe to whom 'twas made, which is plain enough from the Addreſs it ſelf. *Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.* Setting then aſide the particular occaſion St *Paul* had thus to accoſt the *Corinthians*, and taking the words in their extended ſenſe, as they concern all thoſe who

who are lyable to be ſeduced by falſe Teachers, as the *Corinthians* were, they afford theſe three following conſiderations.

1. That 'tis the duty of all men, but eſpecially of thoſe in authority to receive all ſuch, and only ſuch, as preach the word in ſincerity and truth.

2. The danger of tolerating thoſe who do not preach the word in ſincerity and truth.

3. The ſureſt expedient to prevent the miſchiefs which are ſure to ariſe from ſuch a toleration.

I. That 'tis the duty of all men, but eſpecially of thoſe in authority to receive all ſuch, and only ſuch, as preach the word in ſincerity and truth.

That Religion is abſolutely neceſſary to the more orderly Government of the world, is ſo undeniable a truth, that they who have been its greateſt Deſpiſers as to the concerns of the other world, have been forc't to own themſelves its greateſt Votaries for the acquiring and promoting Empire in this; and a man may as ſoon hope to reconcile the greateſt contradiction in nature, as blot the ſenſe of Religion out of the minds of the people, who rather than have none at all, will debaſe themſelves to the worſhip of the meaneſt of Creatures, even ſtocks and ſtones. Now ſince amongſt the almoſt innume-

numerable opinions, which through the malice of the enemy, and the perverſeneſs of men have aroſe concerning the very fundamentals of Religion; the people are not capable of themſelves to judge which are true and which falſe, but are herein wholly influenc'd and guided by their Teachers. Nay ſuch is the pravity of humane nature, ſuch its affectation of novelty, and deſperate obſtinacy againſt the truth, that 'tis odds but the falſe Teacher gains the greater number of Diſciples. For inſtance ſhould an *Arian* or a *Socinian* be permitted publickly to preach and teach the people; I am afraid the Divinity of Chriſt would be much endangered, and the merits of his Paſſion ſoon render'd ineffectual; the caſe will be much the ſame, though we ſhould inſtance in any other Sect, which ſtands in oppoſition to the Religion by Law eſtabliſh't, ſuppoſe either in the independency of *Jeroboam*, or the Preſbytery of *Corah*. What outrages would not theſe reſtleſs Sectaries commit, were they once eſtabliſh't by Law, who had like to have brought an utter deſolation upon this our *Iſrael*, for want of putting the Laws in Execution againſt them? Since the caſe ſtands thus, do's it not mightily concern thoſe who are in Authority, to ſee that the Doctrines and Practices of ſuch as inform the

the people, are conformable to the eſtabliſh't Religion, and to be well aſſured, that that be no other than what the Apoſtles taught the Church, than what Chriſt taught the Apoſtles, than what Chriſt receiv'd from God the Father. That ſuch is the Religion of the Church of *England*, we dare appeal to our greateſt Adverſaries to alledge any one conſiderable argument to the contrary. Let them if they can convict Her of Hereſie or Errour in Doctrine, of Diſorder or Tyranny in Government, of Indecency or Superſtition in Her publick forms of Worſhip.

I am not altogether ignorant of the ſeveral Reaſons which have been formerly alledged for Toleration, *i. e.* in effect for indifferency in Religion. But that which is moſt material and is at this day chiefly inſiſted on, is, that by this means all heats about Religion would be allayed, the diſcontents of the people appeas'd, and conſequently the Government ſecured from thoſe Broils and Commotions which do ariſe from a reſtraint put upon men in the worſhip of God. I cannot but with horrour and amazement reflect upon thoſe diſmal Deſolations which *Beautefeus* in Religion have occaſion'd in all parts of *Europe*, and particularly in this Nation. But that this is not a means

means to prevent the like outrages, is moſt apparent to all that are not willfully blind: for was it not Toleration that gave life, ſtrength, and maturity to the late Fanatick Conſpiracy? and ſo long as there is a Conventicle left in *England*, ſo long will there be a ſeminary of Schiſm and Sedition.

But the Religion which we contend for, and that which St *Paul* would have received is altogether conſiſtent with the civil Powers, and has aſſerted the Rights of Government, beyond any Syſteme of humane Politicks whatever; for therein we are taught that the ſeat of all Dominion is originally in God; there is no Power, no ἐξουσία but of God, which is implied in the very word ἐξουσία all along uſed in the new Teſtament to ſignifie lawfull Power, for that comes from ὁ ὢν who is *Lord of Lords and King of Kings*. To ſecure obedience to this Power it has made Rebellion no leſs a crime then fighting againſt God, and entail'd Damnation upon the Rebel; *He that reſiſteth the Power reſiſteth the ordinance of God, and they that reſiſt, ſhall receive to themſelves Damnation.* And for the ſupport of this Power, it has commanded men to pay tribute *and give unto* Cæſar *the things that are* Cæſar's. On what a ſandy foundation does the *Malmesbury* Politician ſet his Almighty *Leviathan*, when he

makes love of eaſe, and the fear of Death and wounds the Principle cauſes which diſpoſe men to obedience; Princes would be in a very uneaſie condition, did not Religion tye up mens hands more then their natural diſpoſitions; for if this were all they had to truſt to, they muſt expect aſſiſtance from none of their ſubjects, but ſuch as are altogether uſeleſs, *viz.* Sluggards and Cowards.

Conformable to this Doctrine of the Scriptures was the practiſe of the beſt and moſt primitive Chriſtians, when they lived under the moſt perſecuting Emperours, and then too when they were numerous enough, to have made the *Roman Eagles* ſtoop to the Croſs of Chriſt by force of Arms; had not they had other motives for their obedience beſides thoſe of the aforecited Author, they muſt have been Chronicled for the very Princes of Rebellion; for they were ſo far from the love of eaſe, that they voluntarily enured themſelves to all kind of hardſhip, ſo far from fear of wounds, that they courted Death in her moſt terrible ſhapes. No they had learn't obedience from a higher and more divine principle; they knew that Emperours were by Gods appointment, and therefore ſolely accountable to him, *à quo ſunt primi, poſt quem ſecundi*, they knew that

that to them belong'd the ſole Power and uſe of the ſword, and therefore that it was not lawfull upon any occaſion to unſheath it againſt them, and therefore they condemn'd Rebellion, not only as inconſiſtent with the Imperial Laws, but moreover deſtructive of the Doctrine of the Croſs, and thereupon inſtead of raiſing a band of Rebels to dethrone their perſecuting Emperours, they rais'd an Army of Glorious Martyrs, who reſiſted unto bloud ſtriving againſtſin, and conquer'd their enemies by dying for the Truth.

Conformable to the Doctrine of the Scriptures and the practice of the Primitive Chriſtians, is both the Doctrine and the practice of the Church of *England*: She dares not own them any longer for Her Genuine Sons, whom either ambition, avarice, or any allurements whatſoever can tempt to a diſloyal thought, much leſs to an Actual Rebellion. Then as to Her conſtitution, does not Hierarchy in the Church agree well with Monarchy in the State? on the contrary, may not a Presbyterian parity endanger it? Independency quite overthrow it? and what hopes that he ſhould ever become a good ſubject, who diſputes the lawfulneſs of his Superiours commands, till he finds himſelf free to obey? If then we reſpect the peace and proſperity of the nation, regard that beauty, order and unity which

ought to be preſerv'd in the Church, if we conſider that tranquillity and happineſs which will neceſſarily follow from the maintaining the eſtabliſht Religion in its Juſt Rights and Priviledges, or would avoid thoſe miſeries and confuſions, which will ariſe from a Toleration of different Religions under the ſame Monarchy, then certainly 'tis the Duty of all men, but eſpecially of thoſe in Authority, to receive all ſuch, and only ſuch as preach the Word in ſincerity and truth, *i.e.* thoſe who can come up to all the Heights of the Diſcipline, Doctrine and Publick Worſhip of the Church of *England.*

And ſo I come to conſider in the ſecond place the Danger of Tolerating thoſe who do not preach the Word in Sincerity and Truth.

And the danger will appear to be very great, Firſt, from their numbers: Secondly, their Principles: Thirdly, their Zeal in propagating, and reſolution to put their Principles in Execution.

Firſt from their Numbers, where we are to reckon all thoſe who profeſs and openly avow a diſlike and hatred to the Government; thoſe who are ſecret Friends and well Willers to theſe bold Profeſſors: And Laſtly, Thoſe who ſteer the whole courſe of their Actions by a cowardly treacherous Neutrality; And we are to look upon all theſe as one united Intereſt, when ever they get an advantage againſt the

the Government. They have often boaſted of, and threatned the Government with their Numbers, and a late dying Enthuſiaſt, In the Name of the Party pronounces, they conceiv'd three Parts of the City would have been concern'd in the Inſurrection; I hope he has much overſhot himſelf in his accompt, but at preſent let us take him at his word, and eſteem their Legions as Formidable as they would make us believe they are; But tho' they were leſs numerous, yet their Principles render them very dangerous, which muſt reſpect either the Church or the State.

If the Church, they have made ſo many and ſuch deadly wounds in that ſeamleſs coat, that perhaps *Epiphanius* his cenſure of the old Hereticks will be found defective, both as to the Number and the Malignity of our Modern Schiſmaticks. Later ages increaſing the Number, and this laſt ſtill improving the filthineſs of theſe filthy dreamers, who defile the fleſh, deſpiſe Dominion, and ſpeak evil of Dignities. *Ætas parentum pejor Avis tulit, nos nequiores*: but I ſhall inſtance in two, and thoſe very obvious, yet ſuch as charge the whole Party of Diſſenters with a dangerous Separation; Firſt, their averſion to all Eccleſiaſtical Order and Diſcipline, their irreconcileableneſs to Epiſcopal Government; with publick ſolemn Forms of Worſhip, adminiſtration of

of the Holy Sacraments, all preſcrib'd decent Ceremonies; without which 'tis impoſſible to maintain that one Holy Catholick and Apoſtolick Faith, which was once deliver'd to the Saints, that Chriſt's Spouſe the Church, ſhould become all Glorious within according to his own promiſe, or that the peace of *Jeruſalem* and the proſperity of *Sion* ſhould be laſting and undiſturb'd.

2. That tho' they are multiplied into ſeveral almoſt innumerable Sects, yet each would be thought the Elect of God, the Peculiars of Heaven to the uttter excluſion and reprobation of the reſt, and ſo 'twill be I Saint, thou Reprobate to the end of the Chapter, and yet this *Cadmean* Progeny always agree in a curſed Conſpiracy to perplex and deſtroy the Religion by Law eſtabliſh't.

Secondly, If we conſider their Principles relating to the State; whatever Rebellious Antimonarchicall poſitions have been forg'd in the Schools, by the ſubtle Diſciples of *Ignatius Loyola*, broach'd by the more Factious Offſpring of the Factious *Calvin*, practis'd by the Holy Leaguers of *France*, the Diabolical Covenanters of *Scotland*, have been all of them faithfully tranſcrib'd and improv'd by our late Atheiſtical Aſſociators, who are ſo far from owning the Divine Right of Kings, that they account Monarchy an Antichriſtian Inſti-

Inſtitution, and Monarchs *qua* Monarchs, the worſt of Tyrants. And there are three Poſitions as much believed by them, as any Article of their Creed, which makes it dangerous for any Kingdom to entertain them. Firſt, That Dominion is founded in Grace, the avowed Doctrine of all Enthuſiaſts. Secondly, That the original of all Power is in the People, the received Tenet of all Republicans. Thirdly, That 'tis Lawfull to reſiſt in the caſe of Religion, a moſt Dangerous and Impious Doctrine, and yet ſeems to be maintain'd with the laſt breath of that unfortunate Gentleman, who deſervedly fell an early Sacrifice to Juſtice in the late Horrid Conſpiracy. And are we not arriv'd to a fine paſs in Divinity, when the Doctrine of reſiſtance contrary to the Expreſs letter of the Text, ſhall be fetch'd from the Holy Scriptures: that of Paſſive Obedience laugh'd at as the Doctrine of the Bowſtring, and impudently exploded, as if condemn'd by the practiſe of the Primitive Chriſtians, contrary to the whole current of Antiquity. By the help of theſe Devilliſh Principles they can deſpiſe Dominions, overturn Kingdoms, and trample upon the necks of Imperial Princes; for what King can defend his Dominions againſt ſuch Saints, as claim under the Title of irreſiſtible Grace, for if they alone have a right to poſſeſs the

the Earth, it were great Injuſtice not to ſurrender at their demand? what Prince can be ſecure of the fidelity of His People, when a fawning Demagogue ſhall come and tell them, the Power which is exercis'd over you was originally yours; you paſs'd it over conditionally with a Power of Revocation, and ſince 'tis abus'd you are the betrayers of your own Rights, if you do not reſume? What villanies will not they attempt, who can derive arguments for Tumult and Rebellion from the Goſpel of Peace and Obedience, turn Prayers and Tears, the only weapons of the Primitive Chriſtians, into Swords and Blunderbuſſes, and make the Croſs of Chriſt the Standard of Rebellion?

Thirdly, The Danger appears as from their Principles, ſo from their Zeal and Induſtry in propagating, and their reſolution to put their Principles in execution; and here to give them their due, they have ſtoutly born the heat and burthen of the day, they have been very laborious and left no ſtone unturn'd to carry on the good Old Cauſe; and to make the work ſure, they raiſe the ſuperſtructure of a Fanatical Conſpiracy upon the Foundation of a Popiſh Plot, which tho' in all the parts of it (thoſe only excepted which have undergone the Teſt of Authority) moſt * inartificially laid, in moſt attended with ſo great

* *Saltem accuratè.*

great improbabilities, and in ſome with ſuch notorious contradictions and Moral impoſſibilities, that the moſt fabulous Legend might have ſeem'd a leſs fiction; was nevertheleſs thro' the fears, prejudice, or popularity of the diſaffected Laity; the credulity, indiſcretion and intemperate Zeal of ſuch Pulpiteers as ſtil'd themſelves the men of Moderation, carry'd on to that height, that both King and People, Church and State were brought to the very brink of Deſtruction. For 'twas this Monſter of a Plot, that deluded and frighted the unthinking multitude out of their Wits and Allegiance; afforded a clear Stage for deſigning Republican Gladiators once more to play a Prize for the Crown and the Mitre; This gave an advantagious opportunity to diſcarded and diſcontented Statesmen, to wreak their Malice upon their Injur'd Sovereign, to deſtroy thoſe Councils which they could not govern; and hopes to old caſhier'd Officers to regain their Commands, and govern by Martial Law; This put the whole Nation into ſuch a diſtraction and conſternation, that we became a moſt Myſterious Riddle to our ſelves, and a laughing ſtock to our Neighbours. Being thus affrighted and acting like men in a dream, what wonder if we became an eaſie prey to our watchfull Adverſaries? Hence Sons of Perdition, the Deſtroy-

ers of the Innocent, were paſt upon us for the Saviours of the Nation, and to carry on the Blaſphemy of the Metaphor, theſe Sons of Belial became ſo much the Idol of the Faction, that in their Opinion 'twas leſs criminal to deny an Article of the Chriſtian Faith, than diſbelieve the depoſition of a paltry lying Narrative. Hence they who refus'd tumultuous Petitions were voted Abhorrers, Loyal Addreſſers made Papiſts and Penſioners, and under thoſe Titles expos'd to Contempt and Danger. Hence it became ſafer to Libel, than Act in defence of the Government, to talk and write Treaſon againſt the King, than oppoſe the Arbitrary Tyrannical proceedings of the Commons. In ſhort 'twas this Helliſh Plot that ſet up Republican Clubs, and licens't popular Tumults, that gave Birth to Sheriffs caſes, Guides to Juries, and rais'd ſuch a curſed Band of *Ignoramus's*, as were ſure to call light darkneſs, and darkneſs light, to find the Innocent and acquit the Guilty: by this they wickedly aſſault the Succeſſion, aſſociate, erect themſelves into Treaſonable Councils, and deliberate upon the Methods of ſuch a Diabolical Aſſaſſination, as would have exceeded the cruelties of either the *Iriſh* or the *Pariſian* Maſſacres. In one word 'twas this that conſecrated Subornation Perjury, Schiſm lying Viſions, Rapine Blaſphemy, Tumult Rebel-

Rebellion, and made all manner of Villany meritorious. And now certainly after ſo many and dire effects it may well be call'd a Helliſh Popiſh Plot. You have heard how great their Zeal was to propagate their Deſigns; and their Reſolution to Execute will appear no leſs: Elſe what makes them even to this day deny, leſſen, palliate or excuſe the late Horrid Conſpiracy, which has been ſo ſignally prov'd by a Judicial ſtroke from a ſelf-murdering hand, by the Tryals, Condemnations, Confeſſions and Executions of ſo many of the Conſpirators, by the flight and Outlawries of the reſt. If they would have us believe that their Reſolutions are chang'd, and their Judgements alter'd, why do they not give us ſome ſigns of true Penitents, confeſs the ſeveralShams they have put upon the Nation, take upon them that Publick ſhame which is due to ſuch Notorious Offenders, and make ſatisfaction for five years Oppreſſion and Confuſion, and let their Zeal appear as beneficial, as it has been prejudicial to the Government? Why do they yet Juſtifie the Treaſon, by protecting and concealing the Traytors? But alaſs! what hopes is there, that they ſhould change their Practices, when the Chief of thoſe who have hitherto ſuffer'd for the Conſpiracy, have encourag'd the living to perſevere in it,

ſhew'd a greater Affection for the Cauſe, then for their own Souls. And have appear'd more ſollicitous for the procuring an Act of Oblivion for their accomplices, than pardon of God Almighty for thoſe crimes which they were to anſwer for the next moment. Elſe why did they trifle away their laſt precious minutes, in adviſing or threatning the Government? or why has one of them, tranſcrib'd the very cauſe and Principles of the Faction into his Bible, and left it as a Legacy to his beloved Siſter. Good God! that that ineſtimable Jewell ſhould be thus profaned and trampled upon by an Enthuſiaſtick ſwine.

Having ſhewn the danger of Tolerating Diſſenters, from their Numbers, Principles, Zeal and Reſolution, I come in the laſt place to conſider the beſt expedient to prevent the miſchiefs which are ſure to ariſe from ſuch a Toleration; Which is in ſhort a conſtant, vigorous and reſolute Execution of all the Laws which are in force againſt them; which I ſhall leave to thoſe whoſe proper Province it is, the Honourable my Lords the Judges, and the worthy Miniſters of Juſtice, hoping that wofull Experience has at laſt convinc't us that all other methods will prove vain and ineffectual; for had the Bill for uniting Proteſtant Diſſenters paſt into an

Act,

Act, like other projects, it might have look't plauſibly in the Theory, but would certainly have fail'd, when reduc'd to practiſe: And ſuppoſe out of a Balſamick Temper, and wonderfull tenderneſs to our ſcrupulous Brethren, we had reſign'd the Croſs in Baptiſm, Kneeling at the Holy Euchariſt, the uſe of the Surplice, *&c.* This would have been ſo far from giving ſatisfaction, that I fear we had afforded them too Juſt an occaſion of Inſulting over the nakedneſs of their Mother the Church, which in all the heights of Her preſent ſtate, is ſo far from being too Gorgeouſly apparell'd; from having too many, or thoſe too Pompous, ſuperſtitious Ceremonies, that She has retain'd no more than what ſerves to keep Her decent and cleanly. He knows nothing of the *Genius* of our Puritans, who does not know they always grow Inſolent and preſumptuous by conceſſions, dangerous by Toleration, Intolerable by Indulgence, cruel and Ingrate under M rcies, and in a true Proteſtant way of civility, always improve Graces and Favours to the diſgrace and ruin of the State that beſtow'd them. But in this critical minute, a bare ſuſpenſion or relaxation would prove Fatal, for tho' they are diſarm'd, yet they are not ſubdued, their practiſes are reſtrain'd, but their Inclinations are the ſame; And ſhould they be admitted

to

to another Tryall, they'd be for a quick dispatch; former disappointments would put them upon a suddain Revenge, and like provok't Furies, they'd make you severely account for the bloud of their Martyrs, and persecution of their Confessors, for so they blasphemously call those Miscreants, who for Treason have been Justly condemn'd to the Ax and the Gibbet; or high Misdemeanors sentenc'd to the Pillory, Fin'd or Imprison'd. They are at present Master'd by the Laws, and the Laws will for ever keep them under, and I hope the Justice of the Nation will prevent them for ever saying, *this is our Hour and the Power of Darkness*, for if that should ever happen, we can expect nothing but the *Abomination of Desolation.*

And now instead of applying my self to my Lords the Judges (who know their Duty's much better then I can inform them) The Councel, the Jury, or the Witnesses (the usual Formality of this exercise) before I conclude this imperfect Discourse, give me leave to make this one Remark; That when ever these true Protestants cry out for Liberty and Property, that then they are contriving to bring upon us slavery and oppression; When ever they Alarm us with the fears of the Growth of Popery, that then they are setting up a Fanatical Licentiousness, upon the Ruins

of

of the Church of *England*, the beſt and pureſt Church in the world; whenever they pretend an extraordinary Zeal and Tenderneſs for the Safety of His Majeſties Sacred Perſon, the Preſervation of His Crown and Dignities, that then they are Plotting the Deſtruction of His Perſon and the ſubverſion of His Government.

And now in the Cloſe of all, let us pray that we may never live to ſee thoſe days again, when the lives of the Innocent ſhall lye at the Mercy of the ſtinking Breath of every mercenary, abject Wretch, that there may be no more raking of Goals, and compaſſing Sea and Land, to gain an incoherent contradictory Evidence, to take off, after a Tedious Impriſonment, an aged unbefriended Noble: and God reward that Honourable Bench who had the Courage to do Juſtice to his Fellow Priſoners; whom the crafty Managers, diſcourag'd and affrighted at the Deformity of their own proceedings, (tho' often preſt to't) never durſt bring to Tryal: To ſee Majeſty affronted by Inſolent Petitions and Seditious Votes; Tumults give Law to Courts of Juſtice; Juries threatned for giving in their Verdicts according to the Truth and their own Conſciences; Judges arraign'd and told of Writs of Eaſe for not believing Impudent, Notorious contradictions; and riotous Conventicles more frequented than our conſecrated Churches.

And

And finally, let us bleſs God that we are alive to behold our Gracious Sovereign in the quiet Poſſeſſion of His Imperial Rights and Prerogatives, reſtraining the madneſs of the People and the fury of their Leaders, Deliver'd from the intended Execrable Parricide of the *Rye* Aſſaſſins, and the wicked Deſigns of the Council of Six; ſecur'd, as in His own Innocent Breaſt, ſo in a well choſen Loyal Guard, and the Hearts and Affections of His Dutifull Subjects: To ſee the Lawfull Heir excluded by a Vote of the Factious Senate, Eſtabliſh't in His Juſt Rights of Succeſſion, the Injur'd Prince reſtor'd to His former Greatneſs, and once more become (next under God and the King) the Support of our Preſent, and the Pledge of our Future Happineſs. To ſee the *Caytiff* Traytor dragg'd to the Place of Execution, the Laws triumphing over Schiſm and Faction, the Bench Honour'd with Upright Loyal Judges, and inſpir'd with Courage and Noble Reſolution; to ſee Rewards and Puniſhments, the due diſtribution whereof is the very Soul of Government, run in their Proper Chanels; to ſee our Religion, our Monarchy, our Liberty ſecure, and in a word the Publick Adminiſtration of all our Affairs in ſuch Hands, as will neither Rob God of His Honour, Defraud *Cæſar* of His Dues, and ſcorn to wrong or corrupt His Faithfull Subjects.